Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, SEPTEMBER 20, 1828. NO. 38.

INTELLIGENCE.

Unitarian Mission in England.

An Account of the Labors of the Rev. G. Buckland, the Missionary of the Lancashire and Cheshire Unitarian Association.

The above-named Association, under whose auspices I have acted as its stated Missionary for the last fifteen months, has regularly supplied four congregations with the means of moral and religious improvement; besides the occasional assistance it has afforded to other societies, and the exertions which it has made to introduce Unitarianism into new places. Its operations, however, have been principally (though by no means exclusively) confined within the very populous district around Manchester, and have, upon the whole, been attended with considerable success.

At Oldham I have preached many times; but from various causes the congregation there continues in a very depressed state.—The society at Oldham has been peculiarly unfortunate. It was early deprived of the very efficient services of that truly excellent young man, the late Rev. B. Goodier, under whose ministry, had Providence spared his life, it would in all probability have continued to flourish. Several of the principal members emigrated to America, and from the difficulty of procuring a supply, the public services of the chapel were very irregular; nor, from the same cause, has the congregation enjoyed the advantages which it otherwise would have done during the last quarter. But, notwithstanding the low state of the society at Oldham, I am glad to find that the few friends of Unitarianism there are manifesting a greater zeal, and indulge the hope that means will shortly be devised for regularly conducting public worship.

I have often preached in several populous villages in the vicinity of Oldham, and have sometimes addressed large audiences in the open air, and distributed a great number of tracts. The working people of this district have long been noted for their rough and uncouth manners, but they seem now to be emerging from the darkness in which they have been eveloped for ages, and manifest a spirit of inquiry on moral and religious subjects. I have reason to believe that I have been the means of widely scattering in this densely populated district the seed of future good.

At Middleton I have preached frequently, but not with that success which I could wish. The congregation is composed of thinking and serious people, but their number is small. They have a Sunday-school that is flourishing, in which 120 poor children are reaping the advantages of education. Though Unitarianism has not rapidly increased in Middleton, still much that is valuable has been effected; many popular prejudices have been softened down, and a more liberal spirit is beginning to manifest itself towards the Unitarians.

At Swinton, my labors, in conjunction with those of others, have been very successful. The regular congregation consists of about eighty persons. A Sunday-school is likewise established, in which 150 children are educated. I have often preached on a week-day evening in the different houses of those who belong to the society. I would strongly recommend this plan wherever it is practicable; it carries religion to the homes of the people, brings it before the notice of their children, and thus promotes family religion and domestic happiness. The society at Swinton is greatly indebted to the attention and exertions of two gentlemen who reside near the village, (one of whom is a missionary preacher, and was the founder of the society,) and who have given me every assistance and encouragement.

Astley I have frequently visited, and spent many agreeable days with this interesting people. The society here is a living proof of the good which is sometimes found to attend the smallest beginnings. A few years since, Unitarianism was unknown to the inhabitants of this village, but now there are not less than eighty or a hundred (and often a much greater number) who meet regularly on the Sabbath "to worship the Father in spirit and in truth." When the Missionary Society began its operations here, (about five years since,) the religious services were conducted for a considerable time in a barn, as no better place could then be procured. The people flocked together for a while to hear what this new doctrine was, but manifested no inclination to embrace Unitarianism; many, indeed, who are now its firmest friends, evinced the greatest opposition. I mention this to shew that the people of Astley were not forward in identifying themselves with Unitarians; their conversion was gradual, and, therefore, I hope, the more certain. As soon as a few began to avow Unitarian sentiments, a more commodious place was taken, a room capable of accommodating near two hundred people, in which a Sunday-school was commenced, and public worship regularly conducted. The congregation from that time has continued to increase, and the Sunday-school consists of 150 children. The teachers meet together weekly, on Saturday evenings, for the truly commendable object of mutual improvement. It must afford to the benevolent mind the highest degree of pleasure to visit this little community, and to witness their proceedings; with them I have spent some of the happiest days of my life.

I have visited the district of the Methodist Unitarians three times, and have been pleased to observe the cause of truth advancing among them. My first visit to this part was in May, 1827; the second, in January, 1828; and from the third I am just returned. I have each time taken up my head quarters at Padiham, as I thought this society stood most in need of my services. When I visited them last year I found them active and zealous in the great cause of religion, though they were but just recovering from the very severe distress under which they labored. But on my last visit to them I found their numbers greatly increased, and every prospect of farther success.—I preached on the Sunday, and sometimes during the week, to congregations consisting of from three to four hundred people, who paid very serious attention. They have likewise weekly prayer-meetings, which are held in different parts of the town. I have attended some of them, and was delighted to see the decent and truly Christian manner in which they were conducted. A superintendent is appointed, who commences by reading and expounding a portion of scripture; he afterwards, with as many others as feel desirous, gives out a hymn and engages in prayer. At the meetings which I attended there could not be less than a hundred persons, though another of the same kind was held in a different part of the town, and which I understood was equally numerous. I feel persuaded, from what I have seen here and at other places, that meetings of this or a similar nature are admirably calculated to excite the best emotions of the soul, to promote the growth of genuine piety, and to extend the bounds of Christian benevolence. They have likewise held, during the winter, weekly meetings for the investigation of certain passages of Scripture, and which have been numerously attended. Mr. J. Ashworth, of Newchurch, also preaches to them once a month, on a Monday evening, which he has been in the habit of doing for many years.

The society at Padiham affords one of the best proofs I ever had of the peculiar adaptation of Unitarian Christanity to the wants and capacity of the poor. They not only understand its principles, but likewise enjoy its practical influences. Several of them have told me, that during their late distress, when under the privations of want, that their religion afforded them the richest consolation. Often have I heard them speak with feelings of the liveliest gratitude of the donations sent them by their distant friends; they were cheerfully given and most thankfully received. The congregation still continues to labor under a heavy ground rent for the chapel (10*l* per annum,) which, to a people that are extremely poor, is a great burden. They have hitherto received the kind assistance of friends, or they never could have raised annually, in addition to their other other necessary expenses, such a sum among themselves. Should an appeal be made to the public to assist them in removing this burden, which so materially operates against the cause of truth in Padiham, we most sincerely hope that it may receive the attention of the charitable and benevolent. I feel great pleasure in stating that the Sunday-school connected with this congregation is in a most flourishing state, consisting of 240 scholars, several of whom are adults.

During my visits to Padiham I have often preached in the week, and sometimes on the Sunday morning, in several of the surrounding villages. I have generally had large audiences, and never received the slightest interruption. I have had the honor of preaching the great doctrine of the Divine Unity where it had never been preached before, at least as it is maintained by Unitarians. On Sunday morning, April 27th, I preached to between two and three hundred people at Downham, a most beautiful village, situated under the eastern part of Pendle Hill. The service was conducted in the open air, in a garden, as the house was too small. In this sequestered village (eight miles from any Unitarian congregation) are living about a dozen serious and intelligent Unitarians, whom I recommended to meet together on the Lord's-day for the purposes of Christian worship.

At Rattonstall I have preached twice to pretty good congregations. This society, a few years since, with their worthy minister, who is upwards of seventy, were avowed Antinomians; but such is the change that free inquiry and scriptural investigation have produced, that they are now decided Unitarians. At Newchurch I have preached only once, but have had considerable intercourse with their highly respected minister, Mr. J. Ashworth. The congregation, I understand, amounts on the Sunday to about three hundred. Upon the whole, from what I have seen of the Unitarians in this part, I can bear testimony to their piety, zeal and good sense; and am thoroughly convinced that the labors of a missionary would, in this populous and extensive district, meet with an ample reward. G. Buckland.

Manchester, May 9, 1828.

Unitarian Mission in India.

We copy the following letter from the 'Third Annual Report of the American Unitarian Association,' just published.

To the Secretary of the American Unitarian Association.

Boston, June, 1828.

My Dear Sir:—I am very desirous to call the attention of the American Unitarian Association to the cause of Christianity in India. I am aware that this Association does not comprehend in its design, the support of any foreign mission; and I do not ask its aid, as an association, to the support of this cause. But, if you will allow me to append this letter to the Report which you are about to publish, I shall be thus enabled, in a few words, to bring the claims of this cause before those who will read your Report; and, I cannot but hope, shall awaken their interest in it, and perhaps do something to secure their cooperation for its maintenance.

It is not known as extensively as it should be, that six or seven years ago a committee was formed in Calcutta, of European and native gentlemen, which has been steadily employed in calling the attention of the christian public in India, England, and America, to the very important subject of a Unitarian mission to India. Rammohun Roy, the first native convert to Unitarian Christianity in that country, the most distinguished native of Asia for genius and learning, and a man as distinguished among his countrymen for his integrity and purity, as he is for his various and admirable acquirements, has been an instrument in providence of bringing a considerable number of his countrymen to an entire rejection of idolatry, and to a belief in the simple unity of God. This great and good man, with two other Hindoo gentlemen, are members of the Calcutta Unitarian Committee. Without a missionary, and against many and great embarrassments, this committee for a long time maintained their union, and continued their exertions in preparation for the support of regular worship. This state of things having been made known to us, in 1825 an association was formed in Boston, for the support of a Unitarian missionary in Bengal; and Rev. Wm. Adam, well known among us by a previous correspondence of some years, was elected for that service. This association agreed to transmit to him, for ten successive years, $600 annually; it being understood that the British and Foreign Unitarian Association would also contribute $600 annually; and that a like sum would be raised and appropriated for the same purpose among the Unitarians of Calcutta. At that time, however, Mr. Adam did not feel himself to be at liberty to accept this appointment. But in May, 1827, he entered upon the duties of this office; and has now, for more than a year, been engaged in those duties. The association which was formed in this city for the support of this mission, is pledged for six hundred dollars annually for ten years from the date of its commencement. About half the sum required to meet this engagement is now possessed by the association, deducting what has already been sent to India in fulfilment of this engagement. Will American Unitarians, then, withhold their patronage from this cause? Shall the small number that compose this association be obliged to redeem their pledge, unaided by the multitude of their brethren?

It will not be uninteresting to know, that on the 30th of January last, "the Calcutta Unitarian Committee" was merged in "the British Indian Unitarian Association," which was formed for the purpose of aiding the cause of truth and piety in any part of India, to which their encouragement and cooperation can be extended. Mr. Adam is the secretary of this association, which is composed, as was the Calcutta Committee, of European and native gentlemen. This association, which is indeed the above named committe acting under a new constitution, now regularly meets for worship on Sunday; and the service is as well attended, as is that in the congregations which usually assemble in Calcutta. It is to be understood, however, that in the dissenting congregations in that city, except on extraordinary occasions, not more than 50 or 60 persons are gathered for worship. When therefore Mr. Adam tells us, that the congregation to which he preaches, among whom are Rammohun Roy, his son, and several of his native friends, varies from 60 to 80, I think it must be felt that we have good ground for encouragement. There is, too, a spirit of inquiry abroad in India; and several have avowed themselves to be Unitarians, since Mr. Adam has renewed his missionary labors, who were formerly Trinitarians. And besides his regular Sunday services to this congregation, in the middle of October last Mr. Adam began a course of familiar lectures, on the first principles of religion, to a small congregation of natives, varying from 12 to 16; but all of them respectable and intelligent, and giving their voluntary attendance at fixed hour on a stated day. I beseech Unitarians to bring these facts distinctly before their minds; and then to ask themselves, "has this mission no claims upon my sympathy, my prayers, and my efforts, for its support?" When shall we feel, as we ought to feel, that a favor from God, equally as a favor from man, implies an obligation; that the gift of Christian light and hope to ourselves, involves the responsibility, as we have opportunity, to extend their greatest of blessings; and that, where God in his providence has most distinctly pointed to the way for the extension of the gospel, we are faithfully to follow the leadings of his providence? Admit the doctrine of a moral providence, and I know not the intimation of its purpose, which is more unequivocal than this. May God send it home to the heart of every one, under whose eye this letter shall chance to fall!

Mr. Adam wants a coadjutor, and he ought to have one. I am authorized to say, that if one qualified for the service, and who is willing to connect the charge of a school with his missionary services, will go to Calcutta, and give his heart to the work of advancing there the cause of christian truth and righteousness, he shall have Rammohun Roy's Anglo Hindoo school, from which he will receive a salary of $75 a month. This school contains from 60 to 80 Hindoo boys, who are educated in English learning. Should one offer himself for this service, who shall be thought to be well fitted for it, is there no benevolent individual among us, who, of the abundance with which God has blessed him, will make up the amount of the salary which should be given to a missionary? Or, are there none who will form themselves into an association for this purpose?

I wish to take as small a space as is possible in your Report, and will therefore, at present, say no more upon this subject, gladly as I would press it upon attention by all the considerations which enforce its demands upon my own mind. If you can gratify me by giving two or three of your pages for this letter, you will very much oblige, my dear sir, your friend and brother,

Joseph Tuckerman,

Corresponding Secretary of the Boston Society for the Promotion of Christianity in India.

DOCTRINAL.

The following paragraphs conclude Mr. Gilman's discourse on "Unitarian Christianity free from Objectionable Extremes."

Half-way House.

Our doctrines have been stigmatised as the half-way house to infidelity. Perhaps this fancied reproach will be found to contain the highest praise. If *infidelity* resides at one extremity of the great road of opinion, and *blind credulity* at the other, blessed is the man who can gain the half-way house between them, and find a shelter of peace, security, and happiness for his soul.

There are many who allow, that the Unitarian doctrines are the most reasonable, and have numerous passages of scripture to justify them; and yet they profess a dread of abandoning the scheme of what is called Orthodoxy, since they know not where to stop. Miserable timorousness, indeed! Will not God take care of his own truth? Is there no strength in the human mind? Are there no solid principles of scriptural interpretation? Shall the door be shut upon examination? Did our Saviour and his Apostles, when they perceived those monstrous errors in the religion of the Jewish Pharisees, and of Pagan Rome, say, we will refrain from the work of extirpation and reformation, because it is impossible to tell where the human mind will stop? Did Luther and Calvin, and their intrepid brother reformers, act on this pusillanimous principle? If you really are conscientious, fear not to launch on the stream of truth, and it will never carry you too far.*

Believing too Much.

A strange and mistaken argument is adopted by some, for refusing to yield to their convictions, and espouse the cause of rational Christianity. They profess that they feel safer in believing too much than too little. But it is not proved that Unitarianism contains too little. Our system might easily be expanded out into a creed of more than one hundred important and impressive propositions. It is better, I apprehend, to lieve exactly enough, than either too much or too little. We believe enough for human nature to bear; enough to fill all the conceptions, and regulate all the conduct. More is superfluous. On my pilgrimage through life, as on my travels through a country, I will not thank the guide who permits me to go beyond, any more than I will thank him who leads me to a spot short of a safe shelter for the night.

Such, my Christian friends and hearers, is a compendium of the general principles of Unitarianism. I trust I have fully demonstrated, that we have good grounds for rejoicing in the inherent excellence of those particular religious views which will be cherished and inculcated within these walls. In the statement now presented of Unitarian doctrines, I beg it distinctly to be understood that I have not spoken in the capacity of an oracle, or an authority for our denomination. No given catalogue of articles could precisely correspond with the opinions entertained by every individual. I have aimed at such an outline as should express my own convictions, supported, as I am constrained to believe, by a very great majority of my brethren, so far as their views could be learned by extensive experience among them, and a still more extensive acquaintance with their writings. And if by this faithful exhibition of facts, I have but softened the unfavorable prejudices of a single person, I shall think my time and strength have not been applied in vain.

Our doctrines have been so often represented, (and particularly in this region,) as something monstrous, horrid and extravagant, that it seemed a fit object of labor to strip such an illusion bare, and place the subject in its fair and true light. I have shown that such a charge, if it falls any where, must fall back on the heads of those who make it.

A still more prevalent idea every where entertained, is, that our system is encompassed with so many difficulties, that it must be rejected by the humble and unlearned Christian. I have shown that the burden of difficulties falls on other systems.

Nor can it with any more justice be said, that our religion, by being placed at a distance from unwarrantable extremes, is a religion of mere negation and indifference.* Under every head of the foregoing discourse I have shown the contrary. I have shown that we do any thing but "*halt* between two opinions," or hesitate between God and Baal.† We have chosen and act upon our "opinions" in the face of the world, cleaving to the God of the Scriptures, and only rejecting such views of him as Elijah never taught or demanded. I have shown, that while there is nothing in our articles of belief to revolt the reflecting, pious mind, there is in them every thing to attract the attention, to engage men's religious wonder and awe, to excite the affections, to regulate the life, and to prepare for the realities of an eternal world. And what, after all, is their highest recommendation, I have shown that they are deduced from a faithful, reverent, enlightened, and rational interpretation of the scriptures.

We have not arrived at Unitarianism, by laying down the rule beforehand, that we would keep clear of widely opposing sentiments. That I allow might have been a fallacious mode of proceeding. But surely, if, on examining our opinions after they have been cautiously deduced from scripture, we find that they actually are at equal distances from every kind of speculative and practical extreme, then, I maintain, that we have happily discovered a new and strong proof in their favor. To establish this proof by an induction of various particulars, has been the leading and specific aim of the foregoing discourse. The argument, I am confident, could be extended to many other topics in a similar manner. Enough, I trust, have been adduced to fortify and recommend our system in the view of unprejudiced minds.

That such a system will not eventually prevail, I entertain no fears whatever. Calculating, not as the member of a sect, but as an observer of human nature, I am entirely persuaded that the present outrageous and disproportioned prejudice against Unitarianism, must, from the very nature of things, ere long experience a re-action. The coming generation will wonder, what excesses of immorality, what daring acts of impiety, what freaks of folly and absurdity, exhibited by Unitarianism, could provoke in their fathers so much hostility against it. Even now it finds some professed advocates in almost every church in Christendom. Even now there are innumerable unconscious Unitarians in all churches, who scarcely dare to think that they are so; but who have no other mode of explaining their meaning, when the touchstone of inquiry is applied to their belief. Even now, also, nearly every week brings tidings of some new church being established on these dear and sacred principles, in spite of a compacted and persevering enginery of bitter oppo-

* None more than Unitarians lament and discredit the extravagant speculations into which some of the German theologians have been borne. It is just as unfair to charge the odium of such speculations upon Unitarianism, as it would be to say, that Calvinism leads to Unitarianism. What so frequent as this latter transition? Bossuet's great charge against the Reformation was, that it conducted from one opinion to another, until it terminated in absolute infidelity. But the truth is, neither the Reformation nor Unitarianism is specifically liable to the charge. Infidelity was as prevalent in the bosom of the Romish church as it ever was in that of the Protestant. Its true origin, (as well as the true origin, I apprehend, of much that is called Orthodoxy,) lies in *a partial consideration of the whole subject of Christianity.*

* It is easy to say of Unitarianism, "that it is neither one thing *nor* another." It seems more than that to those who encounter odium and persecution in its defence. It certainly is neither one *excess* nor another. But this impairs not its positive and substantial contents.

† Elijah.—1 Kings xviii. 21.

sition, which would overwhelm any other cause in the world, but one, founded on the felt principles of everlasting truth. For every individual who abandons Unitarianism, it is an undeniable fact, that more than one whole congregation accedes to the system. And such, I see and feel, will be the proportion of its progress to that of its decline, for centuries to come. Unnumbered serious, pious, and conscientious inquirers, when shocked by the excesses, and staggered by the difficulties, in which the present popular systems of Orthodoxy are involved, yet still more shocked and staggered by the opposite excesses and difficulties attending on irreligion and infidelity, must, I devoutly believe, after vibrating from opinion to opinion, and from doubt to doubt, find no place for their trembling, wearied souls to rest in, but that blessed poise of Unitarian Christianity, through which the directest line is drawn from earth to heaven.*

* Some persons whom I revere, are anxious to exclude the use of the name Unitarian, as tending to keep alive the spirit of party. But if there be really a distinction between the opinions of different Christians, what can be more convenient and appropriate than to adopt corresponding names descriptive of these opinions? You cannot make men think alike, by banishing distinctive names. With regard to the title Unitarian, none could be more happily selected. It has the advantage of expressing a fact—a doctrine, the foundation of all true religion. Viewed in its true light, it even comprehends the name of Christian. How much more preferable is it to those derived from a sectarian leader, such as Calvinist and Arminian, which even to this day, I think, savor somewhat of *personal* bias—or to those, originating from a contemptuous source, such as Methodist and Quaker, which have scarcely yet, with all the surpassing piety and virtues of those sects, shaken off the whole dust of their ancient opprobrium. We must be willing to encounter some unpopularity attached to our appellation. Let us only clear away the mistakes to which it is subjected. Let us be faithful to our acknowledged principles; and the few and light pangs which a *name* gives us shall be amply rewarded by its constituting, as it is destined to do, the honor of our children, and the glory of theirs.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 20, 1828.

Celebration at Salem.

On Thursday last the second centennial anniversary of the settlement of Salem was celebrated in that ancient town. The place was thronged with strangers from Boston and all parts of the state. The exercises at the North Church, (Mr. Brazer's) were as follows. 1. Anthem. 2. Prayer, by Rev. Mr. Emerson. 3. Selections from Scripture, by Rev. Mr. Brazer. 4. Hymn. 5. Prayer, by Rev. Dr. Prince. 6. Hymn. 7. Discourse, by Hon. Joseph Story. 8. Anthem.

The discourse of Judge Story was profound and brilliant, and delivered with more than his usual animation and vivacity. The topics were—history of the settlement—character of the settlers—vindication of their character from some popular charges. The discourse, although two hours and a quarter in length, was listened to with the deepest interest and attention. The graphic sketch of the retiring band of the Indians was beautiful and touching. The peroration, in which he called upon the various classes of the community, and urged them by the strongest considerations to cling to the union, and uphold our institutions, civil, literary, and religious, was an appeal that went home to the bosom of every one that heard it. Old Harvard, the nurse of sound learning and pure religion, received a merited tribute from the lips of her eloquent son. Holyoke, too, the veteran of an hundred years, was not forgotten. Religious liberty, on this, as on many previous occasions, found in the orator an intrepid champion and fearless advocate. The discourse was discursive, but contained flashes of true genius and sublime eloquence. It did justice to the glorious day, and added new lustre to the fame of him on whom his fellow-citizens had conferred the distinguished honor of being the organ of their thoughts and feelings. The day was a great day for good old Salem, and those who shared in its pleasures, will rejoice therein in coming days, and tell thereof to their children's children.

The following were the hymns sung on the occasion.

HYMN.

WRITTEN BY PRESIDENT ADAMS, IN 1802.

When o'er the billows, heaving deep,
The fathers of our race,
The precepts of their God to keep,
Sought here their resting place.

The gracious God their heart prepared,
Preserved from every harm,
And still for their protection bared
His everlasting arm.

His breath, inspiring every gale,
Impels them on the main,
His guardian angels spread their sail,
And tempests howl in vain.

For them old ocean's rocks are smooth'd,
December's face grows mild,
To vernal airs her blasts are sooth'd,
And all her rage beguil'd,

When famine rolls her haggard eyes,
His ever bounteous hand
Abundance from the sea supplies,
And thrasures from the sand.

Nor yet his tender mercies cease,
His overruling plan
Inclines to gentleness and peace
The heart of SAVAGE MAN!

And can our stony bosoms be
To all these wonders blind?
Nor swell with thankfulness to Thee,
Oh! Parent of monkind?

All-gracious God inflame our zeal,
Dispense one blessing more;
Grant us thy bounteous love to feel,
Thy goodness to adore.

HYMN.

BY REV. DR. FLINT.

In pleasant lands have fall'n the lines
That bound our goodly heritage,
And safe beneath our sheltering vines
Our youth is blest, and sooth'd our age.

What thanks, O God, to Thee are due,
That Thou didst plant our fathers here;
And watch add guard them as they grew,
A vineyard, to the planter dear.

From them, a puse and chosen seed,
Have sprung a people great and free;
Who ever in their hour of need
Have found a present help in Thee.

With pious steps we love to trace
And mark the spot, as holy ground,
Where first a rest and dwelling place
The weary band of pilgrims found.

Where we sleep safe, they watch'd with fear;
And pin'd in famine, whare we feast;
They heard, where we sweet minstrels hear,
The savage howl and prowling beast.

The toils they bore, our ease have wrought;
They sow'd in tears, in joy we reap;
The birthright they so dearly bought
We'll guard 'till we with them shall sleep.

Thy kindness to our fathers shown,
In weal and wo through all the past,
Their greatful sons, O God, shall own,
While sere their name and race shall last.

The following 'Historical Scraps' are from the Essex Register of Thursday last.

The first settlement of Salem was in the fall of 1626. In that year, the Rev. Mr. White, "a chief founder, under God, of the Massachusetts Colony," writes to Roger Conant at Cape Ann, (who with his associates had been disappointed of their expectations at that place) "not to desert the business, and promises, that if Mr. Conant, with three others whom he knew to be honest and prudent men, viz. John Woodbury, John Balch, and Peter Palfrey, would stay at Naumkeag, he would promise to them a Patent, and send them men, provisions, and whatever they wrote for, to trade with the natives," &c.—"Some time this fall, (1626) Mr. Conant, with the people who came to Cape Ann, removed to Naumkeag, on a pleasant and fruitful neck of land, embraced on each side with an arm of the sea, since named Salem: answer Mr. White that they will stay on his terms, and Mr. Lyford removes with them."

Roger Conant lived until 1680, and died at Beverly, where many of his decendants remain. He is always spoken of as a person of worth, and represented Salem in the Colonial Government. Peter Palfrey resided at Salem many years, and had four children born here and baptized at the first church—was Representative in the General Court in 1635—one of "the seven men" (or selectmen) of the town in 1643, and died at Reading in 1663. As one of the four old Planters, he had an interest in Planter's Marsh, on easterly side of Bridge street, where probably Endicott found them—and with his companions had granted by the town a 200 acre farm each on Bass river or what is now Beverly,

Previously to the arrival of Gov. Endicott, there had been an assessment laid on this and the other Plantations to the amount of 12*l.* 7*s.*—the proportion of this place was 1*l* 10*s*.

Governor Endicott, with about 100 persons, arrived the 6th of September, 1628, O. S. two years after the "first settlement of Salem." Gov. Endicott writes the name of the place in 1629, "Neumkeck."

Rev. Francis Higginson and Rev. Ralph Smith arrived at Cape Ann June 27th, 1629, in the ship Talbot. They spent the Sabbath there and came to Naumkeag the 29th. Mr. Higginson lost a daughter, aged 4 years, by the small pox on the passage. Mr. Smith removed to Nantasket, and thence to Plymouth. Mr. Endicott was selected by the Company at London, as Governor, 30th April, 1629.

Governor Winthrop arrived 12th June, 1630.

Mr. Higginson died 6th August, 1630, and the Lady Arabella Johnson about the last of the same month. She was daughter to the Earl of Lincoln, and "left a paradise of plenty and pleasure, to come to a wilderness of want."

Roger Williams arrived at Nantasket 5th February, 1631, and was invited to preach in Salem. This winter was one of great scarcity. Wheat meal sold for more than $3 per bushel, and corn and peas for more than $2.

Mr. Skelton died August 2d, 1634.

Hugh Peters arrived Oct. 6th, 1635. His first sermon was preached at Enon, new Wenham, on a hill overlooking Wenham Pond.—His text was, "At Enon, near to Salem, because there was much water there."

Liberal Preacher.

It has been our intention for some time past to place the merits of this excellent publication more distinctly before the minds of our readers, and to urge its claims upon their patronage. 'It is designed to recommend the truths, and promote the influence of the gospel, by giving the public access to the pulpit writings of a class of Christians, whose views are believed to be scriptural, and their productions, serious and profitable; and at the same time, to correct the prejudices and misrepresentations with which their name and their tenets are associated in many minds. At this end it aims, by simply presenting specimens of the doctrinal and practical sermons of Unitarians, and leaving them to speak for themselves. The work is supplied by writers of the highest professional standing.'

It has now been published more than a year, and discourses have been furnished by the following gentlemen—Rev. Drs. Bancroft, Thayer, Ripley, Willard and Kendall, and Rev. Messrs. Dewey, Palfrey, Norton, Francis, Greenwood, E. Q. Sewall, Henry Ware, jr. Sullivan, Walker, Bailey, Pierpont and Lamson. These discourses are of a high character, and the thanks of the public are due to the Rev. Mr. Sullivan, of Keene, N. H. for furnishing such a vehicle of religious instruction. The nature and design of the work recommend it to the patronage of Unitarians, and its low price, *one dollar* per year, puts it within the reach of every family and individual. It will be found particularly acceptable to those Unitarians who live in Orthodox towns, and are not often favored with the opportunity of hearing Unitarian preaching. By taking this work, they will be sure of having one good sermon at least every month. We understand that the first volume may still be had at the subscription price. We advise our friends to look at the work, and judge for themselves.

Third Annual Report of the A. U. A.

The Third Annual Report of the American Unitarian Association, presented May 27, 1828, is just published. It is an interesting and instructive document, containing highly encouraging accounts of the progress and prospects of Unitarian Christianity.

The total amount of the receipts into the treasury, from May 29, 1827 to May 27, 1828, was $4249,53; and the expenditures, $2711,-90; leaving a balance of $1537,63. Within the past year 74,300 tracts have been issued. The whole number issued by the Association since the commencement of its operations is 143,000, making more than three millions and a half pages. Six missionaries have been employed for different periods. Four of these have been settled clergymen, who have labored in the vicinity of their respective settlements. All of them have kept journals which are placed on file, and afford much accurate and valuable information. Many auxiliariy associations have been formed during the past year, which, it is thought, is the only method of receiving permanent assistance in the prosecution of the objects of the Association, and of ensuring regular contributions to the treasury. The Report contains 24 pages.

Following the Report is an Appendix, of 43 pages. It contains extracts from the Reports of the Boston Missionary, Rev. Dr. Tuckerman—an account of the Theological School at Cambridge—of the Christian Denomination—of the British and Foreign Unitarian Association—historical sketches of the origin and present state of Unitarianism in Geneva and Transylvania—a letter relative to the Unitarian Mission in India, which we have put on our first page—and lists of clergymen who are life-members, of Auxiliary Associations, of the Tracts, and of the Agents of the Association.

We recommend the perusal of this Report to every Unitarian, who feels any interest in the progress of pure religion. We cannot urge the claims of the American Unitarian Association too often or too strongly on the attention of our readers. The good it has already done is incalculable and every thing may be expected from its future operations. Every Unitarian should be a member, should read the tracts, and be active in circulating them.

Spirit of the Pilgrims.

"Brethren, believe not every Spirit, but try the spirits, whether they be of God."

A late number of this new Orthodox periodical, among its variety of misrepresentation and abuse, contains a scurrilous attack upon the moral character and habits of the Unitarian clergy, under the *imposing* title of "Testimony of a Unitarian Minister." The last number of the Unitarian Advocate, in an admirable critique on the Spirit of the Pilgrims, makes some remarks on this "Testimony," which are so just and pertinent, that we wish to give them a still wider circulation. The writer observes,

"But a worse misrepresentation remains to be noticed. Unwearied attempts are made in this work, to throw upon Unitarians the odium of being an *irreligious body of men*. It is not merely that these writers undertake to cut them off from a standing in the church of Christ, which amounts fully to the same thing; but we are constantly represented, by every species of statement and inuendo, to be cold on this great subject, dead, and indifferent to religion, accommodating our requisitions to the taste of worldly, bad men, &c. There is a letter in the 7th No. written it is said, by a man who was formerly a clergyman, a Unitarian in regard to the Trinity, and on other points, Orthodox. Let some portions of this letter speak for it, and for the character of its author. Nothing need be said by me of either, after the following extracts are perused. Speaking of Unitarianism, he says,

"But, sir, it will prevail. It must spread, till arrested by divine agency. It is studiously and ingeniously adapted to the feelings and wishes of *unprincipled and impious men*—and such men are pleased with it, give it their support, and readily enlist for its defence. A young man of popular talents, pleasing address, and Chesterfieldian politeness, becoming a candidate for the Gospel ministry, has, in many places, *no need of piety, no need of particular respect for religion. Piety would rather injure than assist him. He must write, speak, converse and bow handsomely, make himself agreeable, tell of his charity, rail at Orthodoxy, dine with Herod, praise his wine, admire his situation, and, instead of John's imprudence and folly in telling the Governor he must not marry a brother's wife, be more polite, and extol the charms of Herodias, and be enraptured with her divine daughter—the most enchanting figure ever seen on a floor! He will soon be settled handsomely, and Herod will find him wine.*"

"This is enough, though there is more to the same purpose. Of course, I do not quote this foul passage, in order to reply to it. It needs no comment; *that*, I fearlessly trust to the feelings of the community. But I quote it for the sake of observing, that these are the men, THE CONDUCTORS OF THE SPIRIT OF THE PILGRIMS—who could have introduced the letter, of course, for no purpose but that it should be *believed*—that these are the men, I repeat, who fill their papers with the most grievous complaints of misrepresentation!! I quote the passage, also, to give it circulation—that THESE MEN may as fast as possible take their *place* in society! Since this gall was in them, I am glad it is out. I suppose we are to take it as one evidence of their belonging to the only true and uncorrupt church. And it will prepare us to sympathize with them in the distress they feel for the small and persecuted body of the Orthodox churches,—for that is the way they talk—situated, they say, like the early Christians among the Heathen, urged, like them, to depart from the steadfastness and exclusiveness of their faith."

It would be impossible for any well-informed Unitarian to read these extracts without indulging a smile at their incredible absurdity, if every feeling of levity were not lost in a sentiment of deep indignation at the effrontery of their author. At the time of the Protestant Reformation similar insinuations and slanders were forged by Roman Catholic writers against the characters and lives of Luther, Knox, Buchanan, and other leaders of the Reformation. As a specimen of these libels, and to show their resemblance to the one in the Spirit of the Pilgrims, we quote the following passage concerning John Knox, the Scottish Reformer, from Thevet, a Roman Catholic writer, who has long sunk into the contempt he merited, but whose zeal for the Orthodox faith raised him to the dignity of Almoner of Catherine de Medicis, and of historiographer to the queen of France.

"During that time the Scots never left England in peace; it was then Henry VIII. played his pranks with the chalices, relics, and other ornaments of the English churches; which tragedies and plays have been acted in our time in the kingdom of Scotland, by the exhortations of Knox, the first Scots minister of the bloody Gospel. This firebrand of sedition could not be content with barely following the steps of Luther, or of his master, Calvin, who had not long before delivered him from the gallies of the Prior of Capua, where he had been three years for his crimes, unlawful amours, and abominable fornications; for he used to lead a dissolute life, in shameful and odious places, had been also found guilty of the parricide and murder committed on the body of the Archbishop of St Andrew's, by the contrivances of the Earl of Rophol, of James Lescle, John Lescle, their uncle, and William du Coy. This simonist, who had been a priest of our church, being fattened by the benefices he had enjoyed, sold them for ready money; and finding that he could not make his cause good, he gave himself up to the most terrible blasphemies. He persuaded also several devout wives and religious virgins to abandon themselves to wicked adulterers. Nor was this all. During two whole years, he never ceased to rouse the people, encouraging them to take up arms against the Queen, and to drive her out of the kingdom, which he said was elective, as it had been formerly in the time of heathenism. . . . . The Lutherans have churches and oratories. Their ministers sing psalms, and say mass; and though it be different from ours, yet they add to it the Creed, and other prayers, as we do. And when their ministers officiate, they wear the cope, the chasuble, and the surplice, as ours do, being concerned for their salvation, and careful of what relates to the public worship.—Whereas the Scots have lived these twelve years past without laws, without religion, without ceremonies, constantly refusing to own a King or a Queen, as so many brutes, suffering themselves to be imposed upon by the stories told them by this arch-hypocrite Knox, a traitor to God and to his country, rather than to follow the pure Gospel, the councils, and the doctrine of so many holy doctors, both Greek and Latin, of the Catholic church."

Criticism of the English Unitarians on the Writings of their American Brethren.

Our readers are probably aware that the best of the writings of American Unitarians, Tracts, Sermons, articles in Periodicals, &c. are highly valued by our English brethren, and are not infrequently reprinted. In the Monthly Repository for August, received by the last arrival, among the 'Critical Notices,' we find the following remarks on Mr. Walker's Discourse on the Exclusive System, and Mr. Greenwood's Sermon on the Prospects of Christianity.

We are well aware that the popularity which the discourses of American Ministers have obtained in this country, is regarded, by here and there an individual, with some degree of suspicion, as if it were not the truth, but something new in the manner of stating it, which had gained upon the affections of the people; and as it is impossible to penetrate into motives, the attempt to prove that such a notion is mistaken, may be as idle as the original charge.

The fact is certain, that the sermons of Dr. Channing and Dr. Ware, and several other American ministers, are eagerly read and sought after among English Unitarians, and that their popularity is decidedly upon the increase. In looking over a number of discourses and tracts, recently sent hither from Boston, we have been struck by the eminently practical character of the whole, and we cannot entertain a doubt that it is to *this* we are to attribute their acceptableness. Of minute biblical criticism we have found very little; the appeal lies mostly to human feelings and the strength of human reasoning, exercised in comparing the general spirit of the gospel with the spirit of exclusive and narrow systems. The scholar must not think *his* labors undervalued, if it should appear that these plain, energetic, forcible appeals are exciting a degree of interest which he may think disproportioned to their intrinsic worth. The different members of the body of Christ may each perform their several offices, and there need be no division among them.

Mr. Walker's sermon on the Exclusive System is altogether one of the closest and strongest pieces of reasoning in favor of entire religious liberty we ever met with.

The discourse of Mr. Greenwood is of a different character. It is an elegant and animated piece of writing, full of the spirit of hope and confidence.

We trust that both these admirable sermons will be reprinted, and read and acted upon in this country."

The Treasurer of the American Unitarian Association, acknowledges the receipt of thirty-nine dollars, from the Ladies of the *first parish* in Kennebunk, to constitute their pastor the Rev. George W. Wells, a life member of said Association.

PARAGRAPHS.

CHRISTIANITY SIMPLE AND USEFUL.—Christianity, reduced to its principles, is more plain and simple than is commonly imagined, and is calculated for general utility.

AUTHORITY OF THE APOSTLES. When the first teachers of the Gospel, the apostles of Jesus, died, their authority, in a great measure, died with them, and devolved not upon their disciples—but it still lives in their writings.

NON-ESSENTIALS. Christianity, though so much of it ever subsisted as to distinguish it advantageously from Paganism, Judaism, Mohammedism, Deism, varied considerably, and adopted several disagreeing non-essentials, according to the times and the people who entertained it. A clear and unpolluted fountain, fed by secret channels with the dew of heaven, when it grows a large river, and takes a long and winding course, receives a tincture from the various soils through which it passes.

CHRISTIANITY MODIFIED BY ITS CONVERTS. When Christianity became a bulky system, one may trace in it the genius of the loquacious and ever-wrangling Greeks; of the enthusiastic Africans, whose imagination was sublimed by the heat of the sun; of the superstitious Ægyptians, whose fertile soil and warm climate produced monks and hermits, swarming like animals sprung from the impregnated mud of the Nile; and of the ambitious and political Romans, who were resolved to rule over the world in one shape or other. To this we may add the Jewish zeal for trifles, arising from a contracted, illiberal mind; the learned subtilty of the Gentile philosophers; and the pomp and ceremony of Paganism.

CONTROVERSY. As soon as Christian societies began, debates began; and as soon as Christianity was by law established, debates grew more violent. It is not in the wit or in the power of man, or rather it is an impossibility, to prevent diversity of opinions, since this is the unavoidable result of human imperfection and human liberty, and is not to be removed, unles we had more light, or less agency.

THE MIDDLE MAN. It is related of a grave Roman magistrate, that when he came to Greece as proconsul, he assembled together the philosophers at Athens, the head-quarters of wit and logic, and told them that he was much concerned at their dissensions, and advised them to agree at last *in* their opinions, and offered them his authority and assitance to reunite and reconcile them; upon which they all agreed *in* laughing at him for his pains.

UNIFORMITY OF OPINION. Men will compel others, not *to think* with them, for that is impossible; but to say they do: upon which they obtain full leave, not to think or reason at all, and this is called *Unity;* which is somewhat like the behavior of the Romans, as it is described by a brave countryman of ours in Tacitus,—'Ubi *solitudinem* faciunt, *pacem* appellant.'

COUNCILS. Councils after councils convened to settle the differences amongst Christians; and sometimes they met so frequently, that they might be called *Quarter-Sessions* as well as *Councils*. But Gregory Nazianzen, a man of learning, a Christian,

a bishop, and a father of the church, has told us, that for his part he chose to avoid all such assemblies, because he never saw any that had good success, and that did not rather increase than lessen dissensions and quarrels.

Persecution. Disputing enflames fiery zeal, and men bestow blows upon their antagonists, especially when arguments fall short. '*Invalidum ursis caput, vis maxima in brachiis et in lumbis*,' says Solinus. If their hands be tied, they bestow a plentiful effusion of curses, and denounce divine judgments; but if they be at full liberty, they bestow both: and then cruelty is called charity, charity to the soul; and this same charity, as it is of a fruitful and diffusive nature, produces anathemas, informations, calumnies, banishments, imprisonments, confiscations, inquisitions, and so forth.

Gall and Bitterness. In some places (which Valesius knew, and in some places which he knew not,) the 'Odium Theologicum,' like a poisonous tree, has reared its head and spread its arms, and the neighboring plants, instead of receiving shelter and protection, have sickened and withered beneath its baleful influence; yet was it a friendly covering to weeds and nettles, and the fox lodged safely at its root, and birds of ill omen screamed in its branches.

Implicit Faith. What men call heresy, is often a local and a secular crime; for what is heresy in one century, and in one country, is sound doctrine in another: and in some disputes, as in the Nestorian and the Pelagian controversies, to mention none besides, it is a nice thing to settle the boundaries between Orthodoxy and Heterodoxy, and the only way to be safe is to have recourse to 'implicit faith,' and to imitate the prudent monk, who when Satan would have drawn him into heresy, by asking him what he believed of a certain point, answered, 'Id credo quod credit Ecclesia.' But, 'Quid credit Ecclesia? said Satan. 'Id quod ego credo,' replied the other: and Nestorius, if he would have slept in his own bed, should have said, 'Id credo quod credit Sanctissimus Cyrillus.' Nestorius perhaps suffered no more than he deserved, because he had been a persecutor himself; but such violent proceedings about such points, in different times and places, have inclined many persons to suspect that in those assemblies, some were talkative, quarrelsome, disingenuous, and overbearing, whilst others were passive dolts, and 'pedarii senatores.' Every age has continued to produce wranglers of this kind, who now have the rest which they would not give other people; and whose works follow them, and are at rest also.

The modern mode of suppressing Heresy. What is to be done (then) with one who is, or who is accounted or whispered to be erroneous? Why, 'Distinguendum est:' you must not shed his blood, nor enrich yourself with his spoils; but you may contrive other ways to bring him to a right mind, or to beggary: ways, which resmble the method of Italian assassins, to beat a man with satchels of sand; no blood is shed, and no bones are broken, but the patient dies by the operation. *Tortin.*

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Doctrine of Foreordination.

Having, in a former communication, explained in what manner *foreknowledge* on the part of the Deity was consistent with *moral liberty* on the part of man. I come now to the doctrine of *forcordination*. By foreordination is meant the bringing to pass all the results desired in the progress of events, *so far as they are in accordance* with the system of government God has framed, and exercises over the universe. In this sense it is the necessary *consequence* of his forekowledge, and not the *cause* of it as has been generally supposed. The Deity did not from the beginning of time, *decree* that certain events should take place, and that his creatures should act in a *certain* way in reference to them, making them mere machines in accomplishing his purposes. But he foresaw what would be their conduct in relation to the events which he should order, and what course it would be necessary for him to pursue to assist or counteract this conduct, as it might, or might not, be conformable to his will. He first determined upon the wisest plan by which he should govern his moral creation, and then determined to regulate his own proceedings by this plan. He did not *arbitrarily* determine that he would accomplish certain purposes at all events, whatever measures should be required, and even though they should go to infringe or destroy the moral liberty of his creatures; but he determined to accomplish such purposes only as should be *consistent* with his own plan *first laid down*, and should in the progess of events develope themselves. In other words, he bound himself by the system of government he prescribed to himself, and cannot deviate from it without impeaching his own character and attributes. For as this system is the best, which infinite wisdom, power and benevolence could conceive and execute, it would be in derogation of this wisdom, power and goodness, were he to depart from it. And this view of the subject is no more a limitation of the power of the Deity in the moral universe, than it would be in the natural one to say that he could not make two hills without a valley intervening between them. For as in the latter case it is a *physical* contradiction, and only a declaration of the impossibility of a thing existing and not existing at the *same* time; so in the former, it is a *moral* contradiction, and only a declaration of the impossibility that he should and should not proceed according to a certain plan at the *same* time.

This explanation of the doctrine of *foreordination*, and that it is the *consequence* and not the *cause* of foreknowledge is strictly in accordance with scripture. Thus in Acts ii. 23, "Him, being delivered by the *determinate counsel* and *foreknowledge* of God, ye have taken and by wicked hands have crucified and slain." *Determinate counsel* because of the *foreknowledge*, and not *vice versa*. Again Romans, viii. 29. For whom he did *foreknow*, he also did *predestinate* to be conformed to the image of his Son." Here the *predestination* is mentioned as the consequence of the *forenowledge*. It *follows* it and does not *precede* it.—Again Romans, xi. 2. "God hath not cast away his people whom he foreknew." He hath not cast them away because he *foreknew* he should not cast them away. Or in other words because he *foreknew* they would not conduct in such a manner, as to make it necessary that he should cast them away.—So too 1 Peter, i. 2, "*Elect* according to the *foreknowledge* of God the Father." *Elect*, because God *foreknew* or *foresaw* that they would render themselves *worthy* to be elected. And this is the only rational and of course the only scriptural notion of the doctrine of *election*. Whether a man be one of the *elect*, will depend *altogether* upon himself, although the fact whether he will or will not make himself so, is foreknown by the Deity. M. N. S.

For the Christian Register.

What think ye of Christ?

The character of Jesus Christ has been a subject of much theological controversy. It has occasioned great diversity of opinion in the Christian world, which has unhappily been made the source of estrangement of feeling, and the interruption of Christian fellowship. When we consider what the difference in opinion is; that it does not extend to any thing actually essential in religion; it appears strange, that it should have produced such effects as we see around us.

The Trinitarian, in many instances, regards his Unitarian brethren as anti-christian, as promulgators of sentiments detrimental to the interests of religion. But it is plain, that there is no just cause for it. All Christians admit the same things as truths, concerning the essential parts of Christ's character. That is to say, all receive him as a teacher of righteousness, as an example of holiness, as a guide to truth, and as a saviour from sin, divine in his mission, and all-sufficient to effect the purposes for which he came into the world. These are the fundamental principles of gospel truth; and these alone are essential articles of faith. The scriptures assure us of these things. They declare these to be his offices; and his power to fulfil them is as dearly asserted as we could wish. Is it of any consequence, then, to our faith in these testimonies, whether we believe him to be supreme or subordinate? Whether his power be inherent or delegated? Certainly not. On this ground, the Unitarian has at least as firm a footing as his brother of the opposite belief. For if this power be his, and we be benefitted by its exertion, it can be nothing to us, as recipients of his bounty, whether his power to bestow it be his own, or given to him by a superior. But, as intellectual beings, we may look farther. We may inquire, whence is his power? and he informs us that his Father is greater than he, that the works which he performed were not his own, but the works of his Father who was in him;—as if he had said, that he was endued with power from God, to perform a work which was devised by Him. For again he said he came not to do his own will, but the will of him that sent him. It appears then, that his power was delegated, and that too, for a special purpose. He did not possess all the attributes of deity; he disclaimed, one, viz. omniscience. He positively declared that there was a time to come of which he knew not anything, but that it should come. When it would arrive he knew not. But he is an efficient saviour notwithstanding all this. Of this we are sure. He came to execute a plan, which God in his mercy designed, whose power enabled him to fulfil it.

This brief essay will, I presume, shew, in some degree, that the Unitarian has a firm ground for his faith, and that it is gospel truth that he believes; that he holds the essentials of Christianity. The opposite system, involves the mind in perplexity.—Yet if the heart be free, the spirit fervent, it is enough. Speculative opinions are of little consequence, in comparison with religious principles. Yet in these it is better to be correct, than otherwise; because the more simple our faith, the more fixed we are in true principles, the less will be our disposition for unprofitable speculation. We shall have more time for storing our minds with useful knowledge, and for cultivating our hearts, that in us the effects of Christian faith may be exhibited, in the abundance of the fruits of the spirit which are charity and love unfeigned.

A Berean.

For the Christian Register.

The Conspiracy, No. II.

In the preceding number, I gave some account of the operations of certain societies or combinations against the peace and order of churches and parishes, which have long stood as monuments of the wisdom of those friends of religious liberty, who in this country first founded churches and parishes on the Congregational plan, which is believed to be the only plan by which the rights of private Christians can be maintained and enjoyed. It is too evident to require further proof, that wherever there exists a society and a minister of sentiments called Liberal or Unitarian, there are exerted against them the incessant operations of a conspiracy. The most insidious plans are pursued to excite a spirit of alienation and division among those who would otherwise live in the quiet and peaceful observance of Christian ordinances.

In the town of C——, not fifty miles from Boston, within a few years an attack was commenced. Advantage was taken of a few disaffected individuals to commence with them conferences and evening meetings. The novelty of the proceeding attracted the notice of the unwary, and drew them within the sphere of operations. Reproaches against the settled minister were put in circulation; for instance, that "he did not preach the gospel,"—"denied the Saviour"—"was a stranger to vital religion,"—"a heretic"—"leading his people to endless destruction,"—and various cant phrases of similar import. Enmity would listen and believe these reproaches, without considering the object in spreading such wounding slanders. But being accompanied with prayers and solemn looks and expressions of deep concern for the salvation of souls they were insinuated into the hearts of the simple. What next? An embassy is despatched from Boston to organize a church of two or three males from some part of the country and something like half a dozen females. Next came an agent or committee to locate a meeting-house. To be erected by whom? The people of the town of C.? Not so. Principally by a Society of Orthodox friends in a distant place. Next a minister is sent and established, who receives for a number of years the principal part of his salary from the same very benevolent society at a distance .Thus a plan of operations is commenced and pursued, which to all impartial persons must appear as the work of an organized conspiracy against the religious order and peace of the church and town.

Would such proceedings be tolerated among men of business? Suppose a company of merchants in Boston should send their clerks or agents into the country towns to undersell and run down the regular traders in these towns. These towns have a sufficient number of citizens engaged in trade, living in them upon fair profits, supporting their families and bearing their part in the duties of good citizens. The company of merchants are determined upon a plan of speculation. They will send a supply of goods at a sacrifice, destroy the regular traders and will monopolize the business for themselves! Speculations attempted by a portion of the mercantile community upon such a plan would meet the execration even of those who profess lo live by speculation. All classes in the community would point at them, "the slow moving finger of scorn." A plan of this sort would be a conspiracy against the interest and existence of a class of industrious citizens pursuing a lawful calling and constituting a useful and respectable portion of the community.

The only possible plea in justification of the *religious* speculations pursued, is, that the salvation of the people of C—— requires that the church and parish should be broken up and dissolved, the minister deposed, and a new order of things established. But who are the men who have formed this determination? Are they inspired from on high? What proof have they given of this? Have they more wisdom than other Christians, or are they more honest and blameless in their lives? What evidence do they give of these things? Or are they willing to place the whole concern of religion before the eyes of the world in the light of sheer speculation, to be aided by the operations of dark intrigue, at which men who make no pretensions to religion would blush and hide their faces in shame? "O my soul, come not into their secret. Unto their assembly, mine honour, be not thou united!" Paul.

For the Christian Register.

Mr. Reed,—

There is an error of the press in the last Christian Examiner, which I hope you will allow me to correct through your columns. It was marked in reading the proof, but neglected by the printer. On page 259, line 8th from the bottom, instead of "*fate*" the word should be "*fall.*" Yours respectfully,

The Editor of the Christian Examiner.

SUMMARY.

Latest from Europe. By the ship Majestic, we have received our files of London papers to Aug. 4. They contain the 10th Bulletin of the Russian army, dated at Barjardjik, to which place the head quarters were advanced on the 9th of July. All parts of the Russian army were advancing, and had met with no serious check. The fleet on the Black Sea, and a part of the troops which had reduced the fortress of Anaps, on the eastern shore of that sea, were expected to co-operate with the grand army.

British Church Promotions. The Rev. Dr. Howley, Bishop of London, has been appointed Archbishop of Canterbury, and the Rev. Dr. Bloomfield, Bishop of Chester, is made Bishop of London. The latter has been sworn a member of the Privy Council. Dr. Sumner, Prebendary of Durham, and Rector of Mapeedurham, is to be new Bishop of Chester.

Count Count Capo d'Istria, President of Greece, has issued a proclamation, alluding to the Russian declaration of war, and the favorable prospects of Greece, in which he says that Russia has afforded pecuniary aid, for the pressing wants of the government, and that similar aid is expected from Great Britain and France. A Paris paper, speaking of the negociations which are to be opened at Corfu, between Messrs. Ribeaupierre, Guilleminot, and Stratford Canning, says that the stipulations of the treaty of July 6, will not serve as the basis of the resolutions which are to fix the fate of Greece; but that they will deliberate without consulting the Porte, and that no reserve will be stipulated for rights which it has lost, by not acceding in due time to the ultimatum offered by the allies—that no tribute, or indemnity will be stipulated for, in favor of the Sultan—that Greece will from an independent power, with limits, to be fixed by the Ambassadors, embracing a territory more extensive than her arms have yet conquered. The Courier on the other hand declares that the Porte will be consulted, and that the treaty of July 6 will be consulted, and that the treaty of July 6 will be the basis of the negotiation, provided the Porte accedes to it.

A vessel from Smyrna, which arrived at Trieste, reported having seen thirty ships of war, mostly French and Russian, before Navarino, and a ship of the line cannonading Modon. Letters from Syra say that Ibrahim Pacha was disposed to leave the Morea, but wanted transports, and the Europeans were not disposed to supply him on account of the plague. The report is revived that his father, the Viceroy of Egypt, intends to make himself independent of the Porte.

There are various rumors respecting the politics of the great powers. The long sojourn of the English Ambassador to the court of the Emperor Nicholas, at Vienna, is the subject of remark. It is reported that several European powers have formed an alliance, having for its object the guarantee of the *statu quo* in Europe—that England, France and Austria are the principal parties, but the smaller parties will be required to adhere to it. It is said that a large levy of men is making in Hungary—and that 30,000 men of the Landwehr will be put in motion without delay. A paragraph under date of Semlin, July 13, says that the cabinet of Vienna has sent to the Russian cabinet a declaration, respecting the policy which it will pursue in the war with Turkey.

Orders have been sent for the immediate return to England of the British squadron in the Douro and Tagus.

The Russian squadron bound to the Mediterraneen had sailed down the channel. It is said that the Admiral had received positive orders not to touch at any port in England if he could avoid it. *Dai. Adv.*

MARRIAGES.

In this city, Capt. William P. Foote, of Waterville, Me. to Miss Mary Adams Bright, of Bangor, Me. formerly of Groton, Mass.; Capt. Charles Summer to Miss Jane V. R. Walker; Dr. Charles Follen, of Cambridge, to Miss Eliza Lee Cabot, of this city; Mr. Asa L. Dimond, of Clarmont, N. H. to Miss Jane B. Garmon, of Boston.

At South Boston, by the Rev. Mr. Capen, Mr. Seriah Stephens, to Miss Elizabeth C. Stone, daughter of William Stone, Esq.

In Charlestown, Mr. Wm. R. Fernald to Miss Elizabeth N. Hill, both of C.

In East-Cambridge, Mr. Henry Woods, of Pepperell, to Miss Olivia Allen, of Hebron, N. H.

In Salem, Mr. Robert McCloy to Miss Isabella Barlow.

In Marblehead, Mr. William G. Blackler to Miss Eunice, daughter of the late Hon. Nathaniel Hooper.

DEATHS.

In this city, Mr. John Fitzjerald, whip-maker, aged 31; Tabitha Hutchins, aged 59; Mr. Nathaniel Dodge, aged 53; Mrs. Ann Dunvage aged 66; Mr. Mathias Cumming, aged 54; Mrs. Hannah Mendall, wife of Mr. Charles M. aged 28; Mr. Daniel Nichols of Cohasset, aged 87; Mr. Leonard W. Kimball, aged 28; Mr. Phineas Gaff, aged 51; Mary Athorp, aged 24, second daughter of John T. Athorp, Esq.; Catharine Duncan, aged 22; Mr. Matthias Cummings, aged 24; George W. Blanchard, son of the late John Blanchard, aged 16 years.

In Chelsea, on Tuesday, Mr. George T. Burr, aged 28.

In Waltham, Eunice Bent, of Middleborough, aged 18; Sarah Caroline, youngest child of Rev. S. Ripley, aged 8 months.

SUNDAY SCHOOL SOCIETY.

A *Special* meeting of the Boston Sunday School Society will be held at the vestry in Berry-street on Wednesday evening, the 24th inst., at half past 7 o'clock, when all those gentlemen interested in the Society are respectfully invited to attend. Sept. 20.

ELEMENTARY SCHOOL.

It is proposed to open in this city, as early in the month of October as practicable, a School for the instruction of boys, between three and seven years of age; the plan of tuition, to be suited to the ages and capacities of the pupils, and to embrace the leading features of the Infant and Primary Systems. A fuller exposition may be found in the American Journal of Education, Articles, Outline of Instruction,—Nos. 25 and 26; Elementary Instruction, 30 and 31; Infant Education, 31 and 32; and by application to A. B. ALCOTT, No. 12, Franklin-street.

References to William Russell, Editor of the Journal of Education,—George B. Emerson,—Dr. John G. Coffin, and Samuel Grules. Boston, Sept. 20.

THIRD ANNUAL REPORT. A. U. A.

Just published at the Depository, No. 50 Washington-street, the "Third Annual Report to the American Unitarian Association, presented May 27, 1828," with an appendix. pp. 72. Sept. 20.

NEW BOOK.

Munroe & Francis, No. 128 Washington-street have just published, a neat pocket volume entitled—

PRIVATE HOURS; by the author of "Evening Hours."

This is a little manual of devotion for every day in the week, and eminently suited for the closet and chamber. 3t Sept. 20.

TRACT NO. 20—First Series.

This day published at the Depository, No. 50 Washington-street. Tract No. 20—1st series of the American Unitarien Association, "On the Doctrine of two Natures in Jesus Christ." By Alvan Lamson. Sept. 20. 3t.

MR. BARTLETT'S SERMON.

Just published by BOWLES & DEARBORN, 50 Washington-street, "A Sermon delivered at the Ordination of the Rev. John M. Merrick, as Pastor of the Congregational Church and Society, in Hardwick, Mass. August 27, 1828, by Rev. John Bartlett, Pastor of the Second Congregational Church in Marblehead." Puolished by request. Sept. 20.

MILLARD'S TRUE MESSIAH.

Just received, and for sale at this Office, a fresh supply of the popular tract by Elder Millard, entitled "The True Messiah Exalted." *Seventy five cents a dozen.* Aug. 23.

PENS, INDIA INK, &c.

6 GROSS Silver Pens at very low prices.
150 Boxes India Ink.
15,000 Dice of the best quality.
20 Gross Court Plaister,
For Sale at 96 & 98 State-st. sign of the Large Ledger by JOHN MARSH.
Aug. 30.

FOR SALE,

A SHARE in the Boston Athenæum.—Inquire at this office. Sept. 13.

CHRISTIAN EXAMINER.

This day published, by BOWLES & DEARBORN, 50, Washington Street, the Christian Examiner, and Theological Review, No 27.

Contents. Miscellany. Sketch of the Life and Character of the Hon Samuel Howe; the Rite of the Lord's Supper, a Symbolical Language.

Poetry. Heaven.

Review. Art. VII. 1. Fourteenth Annual Report of the Massachusetts Society for the Suppression of Intemperance. 2. Discourses on Intemperance, preached in the Church in Brattle Square, Boston, April 5, 1827, the day of Annual Fast, and April 8, the Lord's Day following. By John G. Palfrey, A. M. 3. First Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Art. VIII. 1. The future Punishments of Infants not a Doctrine of Calvinism. 2. The Future Punishments of Infants never a Doctrine of the Calvinistic Churches. 3. On the Future State of Infants; three Letters addressed to the Editor of the Christian Examiner, and published in the Spirit of the Pilgrims for January February, and March. By the Rev. Lyman Beecher, D. D.

Notices of recent Publications. Which Society shall you join, Liberal or Orthodox; Pierpont's Ordination Sermon; Loveland's Greek Lexicon; Thrush on War; the School; Griffin's Convention Sermon.

Intelligence. Unitarian Mission at Calcutta; American Unitarian Association; Massachusetts Convention of Congregational Ministers; Ordination at Baltimore; Installation in Boston; Ordination at Dennis; do.at Brighton; do at New-York.

View of Public Affairs. Russia, Greece, Great Britain, Portugal, South America, Central America, Mexico, United States.

Obituary. Mrs. Robinson. Sept. 13.

TO LET,

For one year or more, a House in Central Court, possession given on the first day of October next. This is the most pleasant house in the Court, and in perfect order.—Inquire at this office. Sept. 13.

REMOVAL,

Bowles & Dearborn respectfully inform their customers and the public, that they have removed to the new Stone Building, No 50, Washington Street, five doors north from State Street. By this removal they have obtained a much more commodious Store than they formerly occupied, and have also a room in the second story, immediately connected with the Store, in which may be found the principal Periodicals, Newspapers, &c, which will be free of access to every one; particularly for Clergymen and others who reside ou of the city. All articles in their line will be sold wholesale or retail, on as favorable terms as can be had in the city. They hope, therefore, for a continuance of the patronage they have already received, and solicit the favors of all who may have occasion to purchase Books, Stationary, Fine Cutlery, &c. &c.

Classical, School, Theological and Miscellaneous Books, will be furnished to Libraries, and individuals, at low prices.

They also publish a great variety of Books for children and young persons.

Having paid particular attention to this branch of their business, they are enabled to offer a select and approved list of Books for Juvenile Libraries, Sunday, Schools, &c. upon reasonable terms. They still continue to publish their series of "Original Books for Children," a number of which are now in press.

Sept. 6.

NEW COMMISSION STORE.

Thompson Baxter would inform his friends, and the public in general, that he has opened a Commission Store, at No. 190, Washington-street directly opposite the *Malboro' Hotel*, for the sale of Boots, Shoes and Domestic Goods, at wholesale and retail, and for cash only.

☞ Cash advanced on consignments, which are solicited. Aug. 30.

MEDICAL INSTITUTION OF HARVARD UNIVERSITY.

The *Medical Lectures* will begin on the *third Wednesday in October*, in the Massachusetts Medical College, Mason-street, Boston.

Anatomy and Surgery,	By Dr. Warren,
Chemistry,	Dr. Webster,
Materia Medica,	Dr. Bigelow,
Midwifery and Medical Jurisprudence,	Dr. Channing,
Theory and Practice of Physic,	Dr. Jackson.

The Lectures continue thirteen weeks. The Class attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clenical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be desired, and at as low a rate as at any school in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar. The Professor of Chemistry will receive private pupils for practical instruction in the Laboratory. WALTER CHANNING,
Aug. 16. 8t *Dean of the Faculty.*

DISTRICT OF MASSACHUSETTS.....*to wit.*
District Clerk's Office.

Be it remembered, That on the fifteenth day of July, A. D. 1828, in the Fifty Third Year of the independence of the United States of America, PUTNAM & HUNT, of the said district, have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the Words following, to wit:

"*Biographical Sketches, of Great and Good Men, Designed for the Amusement and instruction, of Young Persons.*"

In Conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned." and also to an Act entitled "An Act supplementary to An Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books to the Authors and Proprietors of such Copies during the times therein mentioned: and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

KENRICK'S EXPOSITION—2d VOL.

Munroe & Francis respectfully inform the Subscribers to Kenrick's Exposition of the New Testament, that the second volume will be ready for delivery next week.

To those who have not yet subscribed, the publishers still offer the wotk at the low price of *Five Dollars* for three large octavo volumes. The third volume, containing the Acts of the Apostles, to be published before the year closes.

The author says, at the close of this volume, "We are now come to the end of John's History, and to the close of the four Evangelists, which contain an account of the mission, ministry, death, and resurection of Jesus. I have taken no notice of Mark, because his history corresponds almost entirely with that of Matthew, but have expounded such parts of Luke as are not to be found in the Evangelists. Matthew and John have been taken throughout, and in this manner an Exposition has been given of every material transaction or discourse in the gospels." 3t Aug. 30.

HOUSE FOR SALE.

A NEW House, eligibly situated in Milton place, will be sold at a fair price and on favorable terms of payment. Inquire at this Office. August 2.

POETRY.

From the Juvenile Miscellany.

"GOD MADE HEAVEN AND EARTH."

By a young lady of fourteen.

"Father, who gave the violet
Its fragrant breath, its eye of blue,—
And who this bending rose hath wet
With such a shower of diamond dew?"

"'Twas God, my child," the father said,
And kissed his dimpled cheek the while,—
"'Tis He who o'er the earth hath shed
The bloom and light that round thee smile.

The lily lifts its stainless brow,
And breathes its incense unto Him,
And the bright rose you plucked but now,
Glows 'neath an eye that's never dim."

"And, father, did *He* tell the stream
To glide so joyously along?
And did *He* bid the fountain gleam?
And did *He* teach the bird its song?"

"Aye, my sweet boy, He lent the ray
And the sweet music unto them;
He lit the glorious brow of day,"
And gave the night her diadem.

The vestal light of eve came on,
And silvered tree, and tower, and spire;
And in the warm blue sky there shone
A gem of pure and living fire.

The boy one wandering moment eyed
The bright thing shining clear and far—
Then caught his father's hand and cried,
"Look, father! God has made a star!"

FRANCES.

From the Free Press.

TO MY DEAD CHILD.

A cloud is on my heart and brow,—
The tears are in my eyes,—
And wishes fond, all idle now,
Are stifled into sighs;—
As musing on thy early doom,
Thou bud of beauty snatch'd to bloom,
So soon 'neath milder skies!
I turn—thy painful struggle past—
From what thou art to what thou wast!

I think of all thy winning ways,
Thy frank but boisterous glee;
Thy arch sweet smiles,—thy coy delays,—
Thy step so light and free,—
Thy sparkling glance, and hasty run;
Thy gladness when thy task was done,
And gained thy mother's knee;
Thy gay good humor'd, childish ease,
And all thy thousand arts to please!

Where are they now?—And where, oh where
The eager, fond caress?
The blooming cheek, so fresh and fair,
The lips all sought to press?—
The open brow, and laughing eye,—
The heart that leap'd so joyously?
(Ah! had we lov'd them less!)
Yet there are thoughts can bring relief,
And sweeten o'er this cup of grief.

What hast thou 'scaped?—A thorny scene!
A wilderness of woe!
Where many a blast of anguish keen
Had taught thy tears to flow!
Perchance some wild and withering grief,
Had seared thy summer's earliest leaf,
In these dark bowers below!
Or sickening chills of hope deferr'd
To strife thy gentlest thoughts had stirr'd!

What hast thou 'scaped?—Life's weltering sea,
Before the storm arose;
Whilst yet its gliding waves were free
From aught that marr'd repose!
Safe from the thousand throes of pain,—
Ere sin or sorrow breathed a stain
Upon thine opening rose?
And who can calmly think of this,
Nor envy thee thy doom of bliss?

I cull'd from home's beloved bowers,
To deck thy last long sleep,
The brightest hued, most fragrant flowers,
That summer's dews may steep:—
The rose bud—emblem meet—was there,
The violet blue, and jasmine fair,
That drooping, seem'd to weep;
And, now, I add this lowlier spell;—
Sweets to the passing sweet!—Farewell!

PRACTICAL.

DUTIES OF UNITARIANS.

The following are the concluding remarks of the last Tract published by the American Unitarian Association, entitled 'One God and One Mediator.'

Though we are ourselves fully persuaded of the simple, undivided unity of God, and of the inferiority and subordination of Christ, yet it is by no means our desire, that any one should assent to this doctrine, who is not really convinced of its truth. "Let every man be fully persuaded in his own mind." Every one is accountable for his own opinions. Therefore call no man master on earth: but like the noble Bereans, search the scriptures daily to ascertain whether these things be so. Observe the *simple, current* language of the Bible on this subject. Does it teach One God in one person, or does it tell you that "There are three persons in the Godhead, the same in substance equal in power and glory?" Search the sacred volume carefully, from Genesis to Revelation, and see if you can find any such phrases as *Trinity, Triune God, God-man, God the Son, God the Holy Ghost.*

If the testimonies from the sacred scriptures which have been adduced, afford conviction to your mind of the truth of the doctrine for which we plead; if they establish you in the belief, that God is one person only, and that Jesus of Nazareth, the Christ, is not the supreme God; we exhort you to act in conformity to your belief; to stand forth boldly for the truth; to confess it before the world; and to appear as its supporter and advocate. Omit no opportunity of avowing your belief; employ all fair and prudent means to diffuse this great truth. By the countenance of your example and influence, strengthen the hands and encourage the hearts of those who are laboring to reestablish this fundamental doctrine of the Christian faith. Surely the doctrine is an important one. It affects the Christian practice. It enables us to worship God without distraction. It makes the scriptures speak a language which is intelligible; and clears away the rubbish of mystery and absurdity from the Christian system, which has led thousands to turn infidels, and involved many a believer in unhappy perplexities of mind. If men, who are persuaded of the error of the commonly received doctrine of the Trinity, do not avow their sentiments, and stand forth in their defence, how is this error, which is taught in creeds and catechisms, to be prevented from descending to posterity? The believers in truth must openly espouse her cause, or there will be no reformation. No medium exists between this, and giving the weight of our influence into the opposite scale. If we do not appear in behalf of truth, we sanction error; and silently hand down the pernicious legacy to future generations.

THE WELL-SPENT DAY.

Bishop Hall's account of his Daily Occupation. From the Memoirs of his Life, Writings, and Sufferings, by Rev. John Jones.

"Every day is a little life, and our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic, to number not his years but his days. Those therefore that dare lose a day, are dangerously prodigal; those that dare mispend it, desperate. We can teach others by ourselves; let me tell your lordship how I would pass my days, whether common or sacred; and that you, or whosoever others overhearing me, may either approve my thriftiness, or correct my errors. When sleep is rather driven away than leaves me, I would ever awake with God. My first thoughts are for him: if my heart be early seasoned with his presence, it will savor of him all day after. While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect, my mind addresses itself to her ensuing task, bethinking what is to be done, and in what order, and marshalling, as it may, my hours with my work. That done, after some meditation, I walk up to my masters and companions—my books; and sitting amongst them with the best contentment, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven, and craved favor of him, to whom all my studies are duly referred; without whom I can neither profit nor labour. After this, out of no over great variety, I call forth those which may best fit my occasions, wherein I am not too scrupulous of age: sometimes I put myself to school to one of those ancients whom the Church hath honored with the name of Fathers, whose volumes I confess not to open without a secret reverence of their holiness and gravity:—sometimes to those latter doctors, which want nothing but age to make them classical—ALWAYS TO GOD'S BOOKS. That day is lost whereof some hours are not improved in those divine monuments; others I turn over out of choice, these out of duty. Ere I can have sat unto weariness, my family, having now overcome all household distractions, invites me to our common devotions, not without some short preparation. These heartily performed send me up with a more strong and cheerful appetite to my former work, which I find made easy to me by intermission and variety. One while mine eyes are busied, while my hand, and sometimes my mind takes the burden from them both. One hour is spent in textual divinity, another in controversy; histories relieve them both. When the mind is weary of other labors, it begins to undertake her own; sometimes it meditates and winds up for future use; sometimes it lays forth her conceits into present discourse; sometimes for itself, often for others. Neither know I whether it works or plays in these thoughts. I am sure no sport hath more pleasure, no work more use; only the decay of a weak body makes me think these delights insensibly laborious. Before my meals and after, I let myself loose from all thoughts, and would forget that I ever studied. Company, discourse, recreations, are now seasonable and welcome. I rise not immediately from my trencher to my books, but after some intermission. After my latter meal my thoughts are slight, only my memory may be charged with the task of recalling what was committed to her custody in the day; and my heart is busy in examining my hands and mouth, and all other senses of that day's behaviour. The evening is come: no tradesman doth more carefully take in his wares, clear his shopboard, and shut his windows, than I would shut up my thoughts and clear my mind. That student shall live miserable which, like a camel, lies down down under his burden. All this done, calling together my family, we end the day with God. Such are my common days."

MISCELLANY.

THE SHAKERS.

I shall close this letter with giving you an account of one sect, that is as remarkable for its faith as for its practices. I mean the Shaking Quakers. I have been at three of the establishments of these people, viz. Hancock (in Massachusetts,) and Lebanon and Niskayuna (in New-York.) I believe there is still another establishment, in one of the south-western States. The whole number of the sectarians is, however, far from great, nor is it likely to increase, since their doctrine denies the legitimacy of matrimony, or any of its results. There may be a thousand or fifteen hundred of them altogether.

The temporalities of the Shakers are held in common. They are not an incorporated company, but confidence is reposed in certain trustees, who are selected as managers and guardians of all their real estates, goods and chattels. They are an orderly, industrious sect, and models of decency, cleanliness, and of morality too, so far as the human eye can penetrate. I have never seen in any country, villages so neat, and so perfectly beautiful, as to order and arrangement, without, however, being picteresque or ornamented, as those of the Shakers. At Hancock, the gate-posts of the fences are made of white marble, hewn into shape and proportions. They are manufacturers of various things, and they drive a considerable trade with the cities of New-York, Albany and Boston. They are renowned retailers of garden-seeds, brushes, farming utensils, &c. &c.

Though men and women, who, while living in the world, were man and wife, are often to be found as members of these communities, the sexes live apart from each other. They have separate dormitories, separate tables, and even separate doors by which to enter the temple.

But it is to the singular mode of worship of these deluded fanatics, that I wish to direct your attention. You know, already, that no small portion of their worship consists in what they term the "labor of dancing." Their founder has contrived to lay his finger on one or two verses of the Old Testament in which allusion is made to the custom of the Jews in dancing before the ark: and, I believe, they also place particular stress on the declaration of Solomon, when he says, "there is a time for all things," among which, dancing is enumerated. It is scarcely necessary to say, that none but the most ignorant, and, perhaps, the weakest-minded men, can join such a sect from motives of conscience. I saw several negroes among them.

I went to attend their worship at Niskayuna. It was natural to suppose that their dancing was a sort of imitation of that of the dervishes, in which enthusiasm is the commencement, and exhaustion the close. On the contrary, it was quite a matter of grave preparation. The congregation (the Shakers) entered the meeting by different doors at the same time, the elders of the two sexes leading the advance, and one following the other in what is called single file. The men arranged themselves on one side of the room, and the women on the other. Their attire was rigidly simple, and fastidiously neat. It was made nearly in the fashion of the highly respectable sect of Friends, though less rich in material. When silence was obtained, after the movement of the *entree*, the whole group, who were formed in regular lines, commenced singing certain spiritual songs of their own composition (I believe) to lively tunes, and with a most villanous nasal cadency. These songs were accompanied by a constant swinging of the bodies; and, from this commencement I expected the access of the infatuated worship would grow by a regular increase of excitement. On the contrary, the songs were ended tranquilly, and others were sung, and always with the same quiet termination. At length, one of the elders gravely said, "Let us labor," just as you hear priests say from their desks, "Let us pray." The men then proceeded with gravity to take off their coats, and to suspend them from pegs; after which they arranged themselves in rows on one side of the room, the women occupying the other in the same order. Those who did not join the sets, lined the walls, and performed the duties of musicians with their voices. At the commencement of the song, the dancers moved forward, in a body, about three feet each, turned, shuffled, and kept repeating the same evolutions during the whole time of this remarkable service. It is scarcely possible to conceive any thing more ludicrous, and yet more lamentable. I felt disposed to laugh, and yet I could scarcely restrain my tears. I think, after the surprise of the ludicrous had subsided, that the sight of so much miserable infatuation left a deep and melancholy regret on the mind.

They appear to have an idea that a certain amount of this labor is requisite to salvation, for I learned that many of the elders had reached perfection, and that they had long since ceased to strive to reach heaven by pirouetting.

Now the laws of the different States where the small fragments of this sect exist, are far too wise and too humane to give their deluded followers any trouble. They are inoffensive and industrious citizens, and, in one or two instances, the courts have interpreted the laws as humanely in their favor as circumstances would reasonably allow. It is plain that the true bond of their union is the effect which concerted action and strict domestic government produce on the comforts of the grossly ignorant; but as the class of the very ignorant is quite limited in this country, and is daily getting to be comparatively still less numerous, there is no fear that this, or any other religious sect that is founded altogether on fanaticism and folly, will ever arrive to the smallest importance.

Travelling Bachelor.

DR. FRANKLIN AND THOMAS PAINE.

When Paine was writing his attacks on the Christian religion, he submitted a part of his manuscript to Dr. Franklin, for his inspection and opinion. The following is the answer of that philosopher.

Dear Sir: I have read your manuscript with some attention. By the argument it contains against a particular providence, though you allow a general providonce, you strike at the foundation of all religion. For without the belief of a providence that takes cognizance of, guards and guides and favors particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you and no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life, without the assistance afforded by religion; you have a clear perception of the advantages of virtue, and the disadvantages of vice, possess a strength of resolution sufficient to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth, of both sexes, who have need of the motives of religion restrain them from vice, to support their virtue, and retain them in the practice of it, till it becomes habitual, which is the great point for its security.

And perhaps you are indebted to her originally, that is, to your religious education, for habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors.—For among us it is not necessary, as among the Hottententots, that a youth youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you therefore, not to attempt to unchain the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification, from the enemies it may raise against you and perhaps a great deal of regret and repentance. If men are so wicked with religion, what would they be without it? I intend this letter itself as a proof of my friendship, and therefore add no profession to it: but simply subscribe yours, B. FRANKLIN

RELIEF OF THE JEWS.

Amongst the petitions lately presented to the British Parliament, is one from Moses Levy, praying that the Jews might be admitted to the enjoyment of their civil rights, upon the same footing with the Protestant Dissenters. The petition complains particularly of a law, by which the Jews are precluded from purchasing the estates of Roman Catholic proprietors, unless they take an oath, "on the true faith of a Christian," in a Court of Law. The petition also states that, in relation to Ireland, the Jews are more unfavorably situated than any foreigners.—In an act of the Irish Parliament, inviting all foreigners to settle there, and giving them naturalization upon very easy terms, there was a clause expressly excepting all persons of the Jewish faith.

REGENERATION.

Some well-meaning Christians tremble for their salvation, because they have never gone through that valley of tears and of sorrow, that they have been taught to consider as an ordeal that must be passed through, before they can arrive at regeneration; to satisfy such minds, it may be observed, that the slightest sorrow for sin is sufficient, if it produce amendment, and that the greatest is insufficient, if it do not. Therefore, by their own fruits let them prove themselves; for some soils will take the good seed without being watered by tears, or harrowed up by affliction.

TRACTS OF THE A. U. A.

THE following TRACTS, published by the American Unitarian Association, are for sale at this office, at the Depository, No. 50, Washington-street, and by the Agents generally, at the prices annexed.

No.	First Series. 12mo.	Price.
1.	The Faith once delivered to the Saints.	4 cts.
2.	One Hundred Scriptural Arguments for the Unitarian Faith,	2
3.	On Human Depravity. By Rev. Edmund Q. Sewall.	5
4.	Omniscience the Attribute of the Father only. By Rev. Joseph Hutton.	5
5.	On Religious Phraseology.	5
6.	A Letter on the Principles of the Missionary Enterprise.	5
7.	The Unitarian's Answer. By Rev. Orville Dewey.	6
8.	A Discourse on the Evidences of Revealed Religion. By W. E. Channing, D. D.	5
9.	Causes of the Progress of Liberal Christianity in New-England.	3
10.	Remarks on a Popular Error respecting the Lord's Supper. By Rev. F. W. P. Greenwood.	2
11.	Unitarianism Vindicated against the charge of not going far enough.	4
12.	A Dialogue on Providence, Faith, and Prayer.	4
13.	A Discourse on Being Born Again. By Mrs. Barbauld.	3
14.	On Experimental Religion.	4
15.	The Doctrine of Pronouns, applied to Christ's Testimony of Himself. By Rev. Noah Worcester, D. D.	5
16.	On Some Corruptions of Scripture.	5
17.	On Tests of True Religion.	4
18.	On the Evidence necessary to establish the Doctrine of the Trinity. By Rev. S. C. Thacher.	3
19.	The Apostle Paul a Unitarian.	5
	Second Series. 18mo.	
1.	Objections to Unitarian Christianity, considered.	2
2.	A Serious and Friendly Address to every one who is halting between two opinons, and is willing to have his doubts, fears and suspicions removed.	2
3.	One God and One Mediator.	2

REV. DR. LOWELL'S DICOURSE.

JUST published by N. S. SIMKINS & CO. 79, Court-street, corner of Brattle-street, "A Discourse on the Trinitarian Controversy," delivered at the Ordination of Mr. Daniel M. Stearns, as pastor over the first Church in Dennis: by Charles Lowell, Minister of the West Church in Boston.
Aug. 30.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The Recollections of Jotham Anderson, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the Christian Register, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, Jr.
May 1828.

HYMNS FOR SUNDAY SCHOOLS, 2d EDITION.

JUST published by WAIT, GREENE, & CO. Hymns for Sunday Schools, 2d edition.—This book contains four parts, viz; 1st part Hymns for worship, consisting of commencing and closing hymns to be sung in school; 2d part, Hymns for children not over six years; 3d part is designed for scholars between the age of six and twelve; 4th part, for scholars over the last mentioned age.

Also, additional Hymns not in the first edition.

☞ This book is used in all the principle Sunday Schools under the direction of Unitarian Christians, and also by many others.
Sept. 6.

SUPERIOR PRINTING INK.

MOSES WHITING has constantly for sale at the Counting Room of the Boston Ink Manufactory, No 36, Washington street Boston, BOOK and NEWS INK manufactured by G. Clark,—warranted and on liberal terms.

I have been using Ink for nine months past on the power presses from the above factory and believe it superior to any in the United States.
Boston July 24th, 1828. JAMES HERROD.

Boston, August 23, 1828.

For some time past we have used in both our job and Newspaper offices printing ink from the above factory, and with cheerfulness and in the utmost confidence remormend it for general use.
TRUE & GREENE.

This paper is worked on Ink from above factory.
Sept. 6. eop2m

FRESH QUILLS.

150,000 QUILLS, mostly high No's and very superior, among which are a lot of "Mongrel Goose Quills," which in point of durability excel all others.

☞ Merchants & individuals in pursuit of good Quills at a low price will at all times find a choice selection at 96 and 98 State-st. sign of the Large Leger. JOHN MARSH.
Aug. 30.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.
Boston, June 28. ep. 6m

SIMPLE HYMNS FOR CHILDREN.

JUST published and for sale by Bowles and Dearborn, 72, Washington Street, SIMPLE HYMNS FOR CHILDREN; to which is added an Index to such passages of Scripture as are most intelligible and interesting to young persons. Arranged in Lessons for the use of Parents and Instructors of Sunday Schools. By the author of the "Franklin Primer," &c. &c.

—ALSO—

A SERMON on Conversion, delivered in the First Parish in Hingham, Lords Day, July 20, 1828. By Joseph Richardson, Published by request.
Aug. 23, 1828

NEW BOOKS FOR YOUTH.

PERSIA; containing a description of the country, with an account of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn*, compiled from authorities, and many original manuscripts. By Mrs. Hughs, author of Aunt Mary's Tales; ornaments discovered, &c.

Published by Munroe & Francis, corner of Washington and Water-streets. August 2.

CHRISTIAN REGISTER

All communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

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Those who pay after the first six months, will pay *three dollars.*

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To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

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